Development, upbringing and socialization of personality

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ABSTRACT

In order for a person to become an individual as a social being, the conditions and upbringing of the social environment are necessary. As a result of this, a person develops as a person and becomes an individual. The development of a child's personality is based on the philosophical teaching that man is a social being. At the same time, man is a living, biological being. Consequently, the laws of nature development are also important in its development. Also, when a person is assessed as a whole, his or her development is influenced by biological and social laws that cannot be separated from each other.

Key words. relationship, social relations, personality, mental development, cultural heritage, physiological structure, adults, peers, educators, mature person, philosophers.

1. INTRODUCTION

Man changes throughout his life. It is mature both socially and psychologically, and when a child's upbringing is desirable, he or she becomes a member of the community and occupies a worthy place in the complex system of social relations. In order to properly see and correctly evaluate a person's qualities, it is necessary to observe them in a variety of relationships. Therefore, to properly address a person's development objectives, it is necessary to have a good understanding of the factors influencing his or her personality. It is important to know and consider the patterns of growth and development so that parenting can effectively impact a child. Thus, there is a two-way link between development and upbringing. In the formation of a person, action is a specific factor. A baby can do different things. However, these actions are then conditioned reflexes and occur not as a response but to unconditional and conditional pathogens. The formation of the speech of the infant, as well as the consciousness of his actions, and, of course, his participation in the process of social relations is the first stage. A person is a member of a particular society. In order for a person to become an individual, he / she must be spiritually developed and be different from others. Each person is represented as a person. It differs from others by its characteristics, interests, abilities, the level of mental development, needs, and attitudes to work. These are the characteristics of a person, and he or she becomes a mature person only when those characteristics develop and reach a certain stage. The individual is found in the process of social relations. The development of a person begins with the formation of personal qualities first. Development is a process that reflects the perfection of one's physical, mental, and other qualities that are inherited, some of which are later achieved.

2. LITERATURE REVIEW

IX-XV centuries is an important period in the development of spiritual culture in Central Asia. That is why philosophers, historians, educators and mathematicians have created a number of research works on the cultural and spiritual legacy of this period. The scientific researches of pedagogical scholars in the works of Eastern thinkers on the issues of education and upbringing, play an important role in the development of pedagogical science. However, they did not approach the principle of nationalism in the issues of education and training, which were promoted in the legacy of scholars. In fact, in Central Asian scholars' view of education, the emphasis is on spiritual values, a phenomenon that can directly contribute to the formation of human maturity. IX - Eastern Renaissance is the richest period of the 15th century Central Asian spiritual culture, during which the two branches of science (natural sciences) are the natural sciences for man; People are taught by imitating the Shari'ah laws. During this period, the Center for the Promotion of Oriental Culture to the World was founded by the Academy of Mamun (IX century, Baghdad, "Baytul hikma"). In the activity of academics of the Academy, "a unique and distinctive mix of modern Central Asian culture has emerged through the inclusion of the material and spiritual culture of the peoples of the Middle East." In the emergence of such multifaceted scientific values, our compatriots

Muhammad ibn Musa al-Khwarizmi (780-850), Ahmad al-Farouani (247-861), Ahmad ibn Abdullah al-Marwazi (ninth century), Abu Nasr Farabi (870-950), The services of Abu Ali Ibn Sina (980-1037), Abu Rayhan Beruni (975-1050) and others were great. Therefore, this period is invaluable due to its versatility, rich cultural heritage, national values and world-renowned scientists. The contribution of the Eastern thinkers to the sphere of spiritual culture is extremely rich and is characterized by the fact that it covers all areas of values. They are:

- > values associated with the formation of mental culture;
- > spiritual values;
- > socio-political values;
- > artistic elegant values;
- found its expression in the form of religious values.

Human morality is achieved only through reason, and behavior and behavior are based on the study of science and enlightenment. According to the thinkers, the realization of the ideals of humanity, the attainment of spiritual perfection depends on the acquisition of deep knowledge and enlightenment. That is why they glorify science at the level of universal value, call on all members of society to acquire knowledge, and highly value the role of science in the spiritual life of man. Philosophical thoughts about human qualities are of utmost importance in studying Farabi's pedagogical views and teachings about education. Farabi, in his philosophical views, places emphasis on the study of the structure, mentality, material and spiritual world of the individual. Farabi's teachings show that man possesses abilities and powers which are not present in all other bodies - mental and speech power, which distinguishes him from all other natural bodies and gives him authority over it. In this philosophical world, the phenomenon focuses on the spiritual processes that serve to make things happen, enrich the human mind with knowledge. Abu Rayhan Biruni emphasizes that knowledge is the key to the study of universal values. The educated person is the one who fights for the fate of society, for the fate of people, and is far from all evil. "The benefit of knowledge is not to earn gold and silver by greed, but to obtain what is necessary for man through it." In general, Abu Rayhan Biruni, as a great patron of science and a fan, considered the prosperity of the country as the blossoming of science, and the happiness of man in his knowledge and enlightenment. In his works, he cites examples of poetry and wisdom in education, emphasizing that everyone should, at the command of his soul, seek the good, not show compassion and dignity for artificial prestige. The views of Yusuf Khos Hajib in the book "Kutadgu Bilig" on the development of mental, moral, labor, physical and sensual value are of great educational importance. He glorifies man. According to him, human dignity is in the mind, the ability to speak, the knowledge, the ability to master. Yusuf Khos Hajib recommends that education and training be inextricably linked, emphasizing the need for boys to master a wide range of arts and crafts, which is essential for their future lives and the development of society. In general, Yusuf Hosib Hojib's Wisdom of the "Kutadgu Bilig" (Wisdom) gives people, young people, insight, caring and compassionate people in all things, with the wisdom of language, truthfulness, purity, humility, love and commitment, kindness and patience encourage each work to be done in its proper place and on time. In short, it leads man to perfection in harmony with the demands of today. Abu Ali ibn Sina strives to teach philosophical and pedagogical issues of ethics and ethics. He particularly emphasizes the role of the parent in the family upbringing: "When a child is born, the father must give him a good name and then raise him." Al-Khorezmi, on the other hand, proposes that human behavior can be fully formed only if it is based on logical reasoning. According to Alisher Navoi, goodness is a state of mind, goodness, which can affect a person's spiritual consciousness. It is generosity to do good without taste. The highest attribute of humanity is generosity. The measure of humanity is the conscience. For this reason, Eastern thinkers are the humane basis of the ideas about conscience, family, parents, people and children. For example, parent-child interactions are a key to spiritual values. Alisher Navoi thinks about it:

> "Boshni fido ayla ato qoshigʻa, Jismni qil sadqa ano boshigʻa. Ikki jahoningga tilarsan fazo-Hosil et ushbu ikkisidan rizo. Tun-kuningga aylagali nur fosh, Birini oy angla, birisin quyosh. Soʻzlaridin chekma qalam tashqari, Xatlaridin qoʻyma qadam tashqari".

Oriental thinkers in their scientific works of didactic nature have unambiguously described the forms, methods and means of forming spiritual culture. Because the theory and practice of medieval pedagogical thought

rely on linguistic forms and methods of education. But teaching was a practice. This is especially true in Ibn Sina's medical treatises, syllables, "Donishnama", "Caucus of Caucus", "Kutadgu bilig" by Yusuf Khos Hajib, Saadi's "Gulistan", "Buston", "Alisher Navoi" by Mahbub ul directly related to the works ". Thinking scholars have interpreted high moral qualities in the context of universal values, highly valued moral factors in the socioeconomic development of society. They put forward the idea that the "Fozil jamoa", the "Fozil shahar", and the basis for the formation of a perfect person depend on moral factors.

3. DISCUSSIONS

As a person lives, he grows, develops and changes throughout his life. In the years of childhood, adolescence, and adolescence, personal growth is evident. Development means the process of personal, mental, and spiritual development. Pedagogy and psychology considers development as a whole, in which biological and social features are closely intertwined. In order to achieve the full development of the human development as an individual, it identifies and analyzes the laws that influence the development of pedagogical science, as well as the impact and importance of education and upbringing and activities in personality development. Factors such as heredity, environment and upbringing are influenced by personality development. Anatomical - physiological structure, body position, posture, features of nervous system, skin, hair and eyes color. Speech, thinking, voluntary actions and actions, vertical movement, labor, creativity, and other talents are also passed on from generation to generation. Signs of talent are common, not focused on a particular type of work or creativity. Symptoms of talent show only a tendency towards certain activities. When a child is raised in a particular family, it is important to keep in mind the family environment that plays a role in the formation of that talent, which has the potential for its development. The results of research in physiology and psychology show that a human being is born not with ability, but with a source of ability for the development and development of some ability. The beauty is in a dormant state, and its "awakening" requires the creation of favorable conditions for development. Person is a product of a particular social society. The social environment of a person's life can have a positive or negative impact on him. Social society can realize or eliminate one's capabilities. It depends on the moral nature of the society, the content and the level of the relationship it forms. An environment is a set of external realities and events that influence the formation of an individual. The term "environment" refers to the geographical, social, and micro environment of the family. Microorganism is partly a reflection of the nature of the social environment. At the same time, it is relatively independent. Microorganism is part of a social environment that includes family, school, friends, peers, people and so on. In a child-friendly environment, there are positive and negative developmental and crisis-causing events. If the child grows up in the condition that is appropriate for his or her birth, he or she may develop early and, in contrast, be absent or remain asleep. In addition, all moral, ethical, behavioral, and spiritual qualities of a person are formed solely by the interaction of environment and education. Pedagogy and psychology focuses on the social environment in which the role of the individual influences the process of formation. Emphasizing the importance of social events and events to personal development, they argue that the social environment is not eternal, but that it changes under the influence of socio-historical laws. Family environment - The micro environment also has a significant educational impact. Therefore, in the years since independence, the role and importance of the family environment in personal development have been thoroughly analyzed. Established for this purpose, the "Family" Research Center has been working effectively to unlock opportunities for families. The existing social environment affects the growing consciousness of the individual. The higher the level of social order, the higher its conscious influence on the individual. It is influenced by the existing education system in the social community. Upbringing is a goal-oriented process that is organized by people who have special professional training based on a set of program concepts. Upbringing is influenced by all of the educational effects that come through the social environment. At the same time, favorable factors are used, which to some extent reduce the strength of side effects. The impact of the environment is spontaneous, and the impact of education is on purpose. Success in upbringing largely depends on the peculiarities of the child's personality and the impact of the environment in which he or she lives. It is important to remember that the content of a microclimate that a child is forced on is determined by those who influence their development and the nature of the communication they have with them. The child interacts with family members, educators, teachers, comrades, and close family members. These relationships play a very important role in the child's development. Their influence on the child is their relationship. On this basis, the child learns the experience of the ancestors and chooses a standard for himself. Interaction between children and adults is an active process. In this process, adults should not just become teachers. Only then will he learn to control his actions and analyze the content of his activities. As the child reflects and thinks, his mind and thinking grows. In the process of social relations, speech

develops. Because in a society where a child is surrounded by adults, peers, educators and different communities, he asks questions, observes and thinks. The real story is trying to understand what is happening, to distinguish the good from the bad, and to adapt its actions to the demands of the times. In every social society, the goals and objectives of upbringing, moral norms, cultural values, tastes, morals, beliefs, beliefs and beliefs of the members of society are changed and brought to the children's minds through their upbringing. An active day-to-day activity is essential for a child's development. With the help of this activity, the child interacts with the environment, thereby enhancing his cognitive ability, increasing his level of thinking, and improving his character. The personality is formed in the course of social relations. This is because in the learning process, children are taught about the situations and phenomena associated with living together in the community. In this process, the student "enters" the society and interacts with it. They gain a certain social experience (knowledge, values, ethics, instruction), that is, they socialize. Socialization is a long process. As any society develops a system of social and ethical values, ideals, ethics and rules in the process of development, every child will have the opportunity to learn and live in that community and to be a member of that community. For this purpose, society, or in some form, has an effect on the individual. This effect is realized through education. On the other hand, the formation of personality is influenced by various ideas, social environment. People come in and learn about social norms and ethics. The process of socialization has internal contradictions. A socialized person must meet the needs of society, "get in" with it, resist negative aspects of the development of society, and the circumstances that hinder the development of the individual. But sometimes life is the opposite: there are people who are fully socialized, integrated into society, but not active in coping with some negative situations in the environment. To a great extent this is true of society, educational institutions, teachers and parents. Conflict in education can be overcome only with the help of the idea of humanism. As noted in the National Program for Personnel Training of the Republic of Uzbekistan, the establishment, development and socialization of continuous education is an important issue. Important social requirements are the formation of students' aesthetic rich worldviews, the development of high spirituality, culture and creative thinking skills. A person is a member of a society that is psychologically developed and distinguished from others by their individual characteristics and behaviors. Through participation in this process, he or she will acquire the essence of socially accepted moral and ethical and legal norms. As a member of the society, it organizes labor activities which ensure social and economic development. They also interact with others in the pursuit of personal needs and interests. A person cannot exist without being isolated from the social environment. An example of this is Maugli in the work by R. Kipling. Although they are human beings, they cannot adapt to people's lives because of the lack of skills and abilities to participate in the process of social relations. From an early age, a child can adapt to the social environment by organizing play, work and study activities with his peers. The social environment provides the child with an opportunity not only to understand his existence but also to understand himself. The constant presence of the child in the community and the formation of the community influences the social activity of the child. Oriental thinkers have paid particular attention to the role and role of the team in maintaining personal maturity. In particular, Abu Ali Ibn Sina highly appreciates the role of social environment in personality formation. It emphasizes that the environment and people have a significant influence not only on the understanding of human existence, the changes it undergoes, but also on the formation of good and bad qualities in its behavior, and therefore take into account the microclimate nature of its parenting. Emphasizes the need to protect the child from harmful effects.

4. CONCLUSION

In conclusion, it is important to emphasize that in the context of the Independent Uzbekistan, the role of social environment in achieving a healthy, ethical and moral generation and thus strengthening the power of our society is crucial. After all, only a healthy, intellectually strong generation can build a healthy nation - a healthy society and lead a healthy lifestyle.

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